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**Christianity vs. Woman.**

It man has reason to be thankful for the blessings of Christianity, woman has even greater reason for gratitude. Christianity is the only system that accords to woman, even approximately, the right of equality with man: all others made her an inferior, a menial, a slave.

The Chinese philosophy, with its boasted antiquity, has developed a public sentiment in regard to woman's usefulness, illustrated by the fact that the father considers it an insult to be asked: How many daughters have you? Among the Egyptians, so renowned for wisdom, polygamy was prohibited only to the priests.

The Armenians, the Babylonians, the Assyrians, the Carthaginians, the Medes and Persians, the Thracians, all had laws and customs among women too revolting and indecent even to mention. They buried the living widow with the dead husband, and women were sold for a pair of oxen. There is nothing that we can mention in evidence of the degradation into which woman, deprived of Christianity, had fallen than the fact that throughout all the country from the Red Sea, to the sources of the Tigris and the Euphrates, from the shores of Asia Minor to the depths of India, the stones of the altars are bathed in human blood—the blood of infants offered in sacrifice to idols. There can be no greater degradation conceived than this.

Even among brutes from the inarticulate Mollusk to the King of beasts, there exists a conservative instinct, a divine law that watches over and protects the newly-born of its respective species.

To prove that a high state of civilization, with reason and instinct alone, even in their fullest development are not sufficient to elevate woman, we have but to review the society of Greece and Rome, where this kind of civilization prevailed in all its perfection. In Greece the prostitute was honored, and her vocation legalized while the wife and mother were held in light esteem. St. Paul found the grossest indecencies among them—too indecent to name. Such women as Laïs, Aspasia, Phryne, were educated and honored, while legitimate wives were ignored and despised!

The ancient Romans, that brave and warlike, and in one sense a mighty people—Stole

their first wives and ever after considered them as he did his other possessions which he had also gained by conquest. He had conquered all, he might dispose of all without reserve. Woman was to him a vassal, a slave. In a nation where brute force was the essence of law, woman could not expect much.

Under the Jewish dispensation, even, woman had not her rightful condition assigned her. Though God in the beginning ordained differently, polygamy was introduced and woman was thereby degraded. Abraham had several wives beside Sarah, to say nothing about Hagar, who brought so much trouble into into the family.

Several women could each honestly claim recognition as Mrs. Jacob. The same with Solomon and David. In such order of things among the kings and princes, the state of society was anything but elevating and ennobling to woman.

But a better day was dawning. The prophecy has been fulfilled which spake unto woman. "In thee shall all nations of the earth be blessed."

Christianity was ushered in by its author proclaiming that my Kingdom is not of this world, and teaching that power was an obligation, royalty a trust, and that those who governed were no longer the masters but the servants of the people; and this new law was to none more significant than woman as it applied to the law which bound her to her lord—her husband. This new dispensation addressed itself to the wrongs of woman surrounding her with a halo of respect, and re-established the holy institution of marriage. It said in regard to the degradation in which the practice of polygamy found woman, In the beginning it was not so.

What a change was wrought in her condition! But yesterday the slave of his lust, to-day the object of man's respect, secure from impurity of thought even. Chaste before God, freed from the anathema of ages—the equal—nay the superior of man.

The Christian religion forbade divorce as well as polygamy, and restored to marriage its indissolubility—its sanctity. It is said to wives: Obey your husbands; but it said to husbands: love your wives even as Christ loved the Church. There can be no tyranny in a lord who loves his subject with a devotion that will cause him to lay down his life for that subject.

Those who do not treat the wife, the mother, the daughter with respect, and give her honorable distinction do so contrary to the teachings of the Christian religion, and the woman who does not avail herself of her privilege to place herself under the care of the religion that thus honors and protects her, voluntarily rejects the greatest boon to womanhood.

**The "Deluded," Dissatisfied," "Disappointed"**

We are in receipt of the following interesting letter:

DEAR BRETHREN: Bro. P. J. Brown desires the names of those who attended the meeting in school-house No. 7, Ind., who were then, and have since then, and are still working with the Brethren, as organized at Ashland and Dayton, Ohio. Gathering these names in history for future generations to read presupposes that the Brethren Church will continue in history for ages to come. Considerate, cautious, intelligent and sober-minded German Baptists laugh at the idea that the Brethren Church, as organized at Ashland and Dayton, being a permanent institution. Of course, we look at it differently,

but it may be that we are not able to judge correctly. Should it turn out that what our German Baptist brethren so earnestly labor for, and so defiantly predict will come true, then it would be rather humiliating to have the coming generation read the names of those "deluded," "dissatisfied," "disappointed," "honor-seeking" religionists and of their lost cause.

We are glad to inform our correspondent and brother, that we are too busy to stop now to consider the probability or possibility of a failure of the Brethren Cause. That which cannot be put down by argument on sound principles of righteousness, is right, and will stand. The opposition have tried argument and have abandoned it, and all that is left them that they can offer with any advantage against us is the use of innocent words of no pious meaning. These can do us no harm; but will provoke a curiosity in the minds of the public, and cause them to examine into the ways and doctrines of the new party.

We do not, and shall not entertain any fears about the success of the movement in which this publication fills a conspicuous place. If God is not for us, and we must fail, then we will accept the situation as it may be, shed a tear of sorrow, repent, and commence the work of righteousness in double earnest. We shall not torment ourselves with doubts and tears while promises of success greet us on every hand, and reports of returning sinners come in weekly. We will not cry out in pious moans, Thy will be done, and do nothing but cast a shade of gloom upon everything that we touch. We cannot lose anything but our miserable flesh, if we are obedient to the Gospel—honor, worldly honor is an empty dream; it will die and be buried with our bones and will even make no dust.

We are thankful for the persecutions that we endure—Rejoice and be exceeding glad—because they make us better; they grind away the falseness, the shoddy, the sham, the proudness of the heart in a coat of humility—praise the Lord for his goodness—that we can more clearly see what the will of the Lord is.

When the renowned infidel of the times of Primitive Christianity, published the Apostle Paul before the learned world, as the bald-pated Galilean, he only provoked a curiosity among the philosophers, scientists, and men of learning, to see him and hear what he had to say: so brethren, pursue your onward course, and work for Christ and his glory, and let others say what they will—but "do not let your good be evil spoken of."

Let us press onward Brethren; the victory is already ours; and what remaineth to be done is, to turn the spoils to account in furthering the cause of Christ, and propagating the highest privilege ever conferred upon man:

**LIBERTY OF CONSCIENCE.**

We have faith in Christ, and in the power of the Gospel; let us move onward everywhere.

**Certainly It Was.**

We received the following card recently:

Dear Bro.: No. 27 of EVANGELIST is here, and gives no reason why No. 26 did not make its appearance. We conclude, therefore, it was published and I failed in getting it.

C. HOOVER.

That is it: it was lost. There are many ways in which a pa-

per may be prevented from reaching its destination. Once in a while, the type in the mailing galley may not be properly inked, and the name is not printed plainly; the address tab may not be properly pasted on, and in going through the mails, is rubbed off; sometimes proper care is not exercised in mailing: so there are many ways in which a paper may be lost to the subscriber. However, we always keep several copies on hand, and will furnish missing numbers to all who notify us, when it is possible to do so.

We wish to inform Bro. Hoover, who, we understand, belongs to the branch of the church that we sometimes call the opposition, that we expect to publish the EVANGELIST each week until further notice, and do our best to make it interesting, so that our own people and all others, who favor us with their patronage, will want every number.

And we wish to say to our Elder Brother, that we are glad to number him among our readers, and only wish that many more of the elders would keep themselves informed on the issue of the hour as he does. We know that it would do them good, and help along the work of putting away that which is not Gospel, and bring us to gether as a common army, in the war against sin, and all unrighteousness. We, then, would find pleasure in encouraging one another in all good works and labors of love, and would find no necessity of saying hard things about one another.

Will Bro. Hoover pray that these things may come to pass, and strive in the fear of God, to always act as he prays? Such an example would be worthy of careful imitation, and an excellent one for us, who are younger men, to follow. We dare say, we would try to follow it.

We believe our brother is already doing so; then it is our duty to follow him.

**Poetry by Nature.**

Many of the grandest productions in poetry that grace the volume of literature and satisfy the craving of the heart have been written by direction of Nature. Verse of this class is a materialization of life-experience, and flows from the fountain as water does from the crystal spring, pure, sweet, unstained and satisfying.

Our zealous and esteemed sister in Christ, Mrs. Laura Slotter, recently sent us several stanzas of this class of poetry, which she has ordered printed, and proposes to distribute as little missionaries to call attention to the Good Friend, who is ever present with his dear ones, to cheer and comfort them, and lead them to the home of the beautiful. In her explanation she says she was singing an old hymn as she was doing her morning work, and suddenly began to sing a new one, the one she wishes to distribute to do good. It evidently is a full and free expression of the weighty thought of mind. One stanza is as follows:

O, may we love this Savior more;  
Walk nearer by his side;  
And know that by his precious promises  
He ever does provide.

Jesus stands at the door and knocks. This is what he says to the Church at Laodicea, which represents the Christian under

the last age of time; and under this age we are now living. If any one will open the door Jesus will come in and sup with him, and be a guest at his home. Beautiful thought! Jesus a guest at our home! We all ought to obey the admonition of another stanza of the poem in question:

Then let us all with one accord,  
Take courage and proceed;  
This Friend will ever near us be,  
In every time of need.

**For the Defense of the Church.**

A new paper, *The Christian Conservator*, with Rev. Halleck Floyd as editor, is to be started at Dayton, Ohio. It will be *The United Brethren in Christ*, of Chamberburg, and Bishop Wright's *Richmond Star* merged into one and will defend the United Brethren church against the encroachments of the lodge. It is a bold thing for these advocates of anti-secrectism, to do, to plant their banner in Dayton alongside of the *Telescope*; and the circumstance is pregnant with results that may be easily discerned. Either the *Telescope* must unite with the *Conservator* in advocating the supremacy of the church and death to the lodge, or oppose it. If the former, the United Brethren church may yet become fully established in its original position, so long maintained in spite of the threatened invasion by those who seek to dislodge it from that position. If the latter, a rupture in the church will be the inevitable result.

We hope it will be the former.

There certainly can nothing be gained to Christianity for the church to acknowledge its inherent weakness or inability to accomplish all the good, through its organization, morally and socially that can be accomplished by the lodge.

It seems to us that church organs and ministers could engage in better business than to labor for the upbuilding of the lodge; by laboring rather to increase the usefulness of the church. In it there is salvation through Christ and without him there is no way under heaven by which men can be saved. It was He who established the Church. Did He also establish the lodge? Does the lodge advocate any truth that Christ does not advocate? Any duty that Christ does not enjoin?

Does not a church which advocates the lodge weaken the cause of Christianity? If so, then every church that advocates the lodge is an element of weakness to Christianity. It helps to drag the church down to that low standard of inferiority to the lodge claimed for it by the latter's adherents.

We hope, therefore, that the U. B. Church will remain united on the principle that the church is better than the lodge, and seek to make it secure against the encroachments of the lodge, by preeminently making it abound in all the good works of the lodge and proclaiming salvation to fallen humanity besides.

It is said the stipends of 159 priests have been withheld by the French government for inciting people to rebellion. The names of 2,000 against whom the prefects have made complaint remain to be considered, as well as the cases of several Bishops.